778 moved and hidden during the Bolshevist rule, had been set up again in the rear corner of the room, called "God's corner" (jumalnurkka). But on the stands of the icons there were also several other things which had no direct bearing on the Church belief. Such were, for instance, the twigs of willow trees which has been brought in at Palm Sunday and which were used to drive the herd out to the pasture on St.
[755] George's Day. In addition, there were various magic herbs which were used for making smoke to cure sicknesses, a piece of artus bread which was baked for Easter, a holiday egg, etc. Before the introduction of the kolkhoz system, the people used to keep in "God's corner" also the first and last sheaf of rye cut in the field.

● 789 The Votes seem to have preserved up to the present day some traits of the belief in the special power of the trees. For Whitsuntide green birches were put in "God's corner," around the house and especially in front of the windows. These birches were used, as Prof. Rãnk thinks, not only for decoration, but probably also for scaring off the bad spirits who could be active at this time. The juniper was considered to have a special magic power. The people called the juniper "cross-tree," since on each juniper berry there is the sign of a cross; for this reason the juniper was believed to have the power to ward off any kind of evil. According to old customs, the farmer on St. George's Day pulled a juniper together with its roots, out of the earth and hung it in the attic of his house. This juniper protected the house against all evil, especially against lightning. The belief in the protective power of the juniper seems to be still alive among the people, since Prof. Rãnk found in a loft a big juniper branch stuck between the roof beams.

771
789 Religion of the Krevins. On the religion of the Krevins, who died out in the middle of the nineteenth century in Latvia, we have very little information. According to Sjögren, they were very superstitious. On Epiphany they drew crosses on the doors, furniture, etc., and in former times they were said to have gone to church in sleighs furnished with signs of the cross.

585 which ends with a secret ceremony: the nude bride, standing on a frying-pan, is washed all over, and this water is mixed into the pie dough. These pies are given to the bridegroom and the wedding people to eat so that they will all like the bride.

The wedding ceremony consists of two parts: the first and more important is the farewell party given at the bride's home before the wedding in the church; after the wedding comes the celebration at the bridegroom's
585 home. While the bride dresses herself for the
789 wedding, she has to put on several magic things,
● such as a stone of special shape on her neck, broken needles into her dress, and a string of pearls blessed by a monk around her neck; to obtain the pearls the girls have to make pilgrimages of hundreds of miles to the Valamo or the Solovetsk monasteries. Guns are then fired to scare off the evil spirits and the magic spells of wicked people. The bride and bridegroom have to sit close to each other so that they will not be alienated later on. It is especially important for them not to move from their places without an urgent reason. If they must leave, then someone sweeps the floor in front of them. Before the young people, together with their company, leave for the church to get married, the matchmaker goes three times around the whole party hitting the earth with a whip. After the wedding, several other customs have to be observed in the bridegroom's home, such as the chasing away of a bad spirit (pätsinrahkoo) from above the stove, etc.

585 The wedding ceremonies of the North Vepsians differ considerably from those of the South Vepsians. A characteristic feature of the North Vepsian wedding is the repetitional arrival of the bridegroom's party to the bride's house on the wedding day and the withdrawal to a neighboring farm. Each time, the representatives of the bride have to go to this farm to ask them to come back. In these goings back and forth, one of the two best men (drushka) plays an important role; wherever they enter, he makes a sign of the cross with his whip on
• [789] the door. Before the wedding party leaves for the church, the wizard (noid) has to perform several tricks in order to keep off the evil. The wizard and the best men have to keep vigil all the time during the wedding ceremonies so that no bad or jealous person will harm the bridal pair. Harm to the bridegroom is especially feared, lest he be unable to fulfill his duty as a husband during the wedding night.

764 With death are associated several customs. The corpse of an adult is kept for three days in the house, that of a child for two days. Right after death the corpse is washed and his best clothes put on. On the head of a man a cap is placed, on the head of a woman a white bonnet. Then the corpse is lifted onto
765 a table under the icons. After the message of death spreads through the village, the people begin to gather in the house of mourning. There weeping songs are sung both in Vepsian and in Russian. Hymns are sung only for well-to-do Vepsians.

754 A cure can be effected only if it is accompanied by the reading of incantations.

Sometimes the magical tricks used in healing may have undesirable effects, such as the methods used by an old woman for curing a man's rheum. She read an incantation over the water, spat into it, waving at the same time the shears in her hand, and then threw the cold water on his naked back.

754 789 The Vepsians believe that not only supernatural spirits but also people can cause sickness and other mishaps by their "evil eyes." To protect themselves they have several magic rites to abolish the bad effects of these people. Thus, before going hunting, they smoke their guns in the fire to rid them of any kind of witch's spell. During the wedding ceremonies they shoot guns in the house to ward off the effects of evil spirits and evil people. The Vepsians consider the gypsies to be powerful magicians who must not be made angry. Since the gypsies are aware of this supposed power, they do not fail to profit by it. Kettunen tells of the arrival of cartful after cartful of gypsies at a South Vepse village during the wartime famine in 1917-18 and how they were treated in the best possible way by the villagers.

517 The Vepsians are gregarious and join together either for work or for pleasant pastimes. These gatherings are especially common in winter when everyone has much free time on his hands. On such occasions they sing, tell

585 where the crown is taken off her head and a cap is put on instead, as a sign of a married woman. The celebration continues for a day and night, and at its end the bridal pair is presented with money.

764 Besides the wedding, much attention is paid to the burial. During the burial the old customs are exactly followed and various signs are observed in the fear that they may have some bearing on the life of the living.

527 789 Certain memorable days of the year are observed. Special customs are connected with each saint's day and holiday. On Matthias Day, for instance, one is not allowed to bring light into the room, so that there will be no flies. On Nicholas' Day, the people must boil meat and kill a cock. On Martin's Day the boys put on fur coats, inside out, make a beard like that of the devil, take a cane and roam around, beating children and girls. On Shrovetide evening the girls put white shirts on and go out to make fun. On Anthony's Day net weaving is prohibited, otherwise the pigs will tear it. On the morning of Maria's Day a key is given to the pigs, so that the pigs will know where to get their food. On Good Friday the girls go to the barn to feel the testes of the ox or ram so as to find many bird's eggs in the spring. On Christmas Eve the people go out to look at the stars to find out whether there will be many little lambs. And on Christmas they drink beer, eat

527 white bread and dance. On New Year's Eve at
789 midnight they go to the well to drink liquor; the water in the well is then believed to change to liquor. Afterwards they go to listen to how the horses talk in the stable.

181 The entire life of the Livonians is imbued with superstitions. Various phenomena are believed to forecast rains and storms, sun and drought, and in the same way the future is forecast from dreams and palmistry. The Livonians see all kinds of signs of luck or misfortune and arrange their life accordingly. (For details of their superstitions, see chapter 1k.) 1/1

113 **SOURCES**

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1/1 [See cat. 116, pp. 42-49 - Analyst]

1: Karutz--20 E-4 (no date) 1925 El Europe
Estonians RG4

0001.-2. Physical types. 3. Old men's costume. 4. Grinding the potter's clay. 5. All Souls /Day/. 6. Bag-piper. 7. Adustable ceiling lamp. 8. Kettle hook made of a bent branch. 9. "Swedish harp." 10. Basket. 11. Ancient place of sacrifice. 12. Shepherd's horn. 13. Small cask used by the field workers for drinking. 14. Kummet with carved horses' heads. 15. Pennant from Lake Peipus. 16. Model of a Lodje /type of sail boat/ from Lake Peipus. 17. Ceiling chandelier (Yule chandelier). 18. Old harp. 19.-20. Beer mugs with northern designs. (horse, sun). 1
Nos. 6-10, 14-20 are in the Museum für Völkerkunde in Lübeck.

/24/ The Estonians.

III.

778 As late as the year 1918 I was shown an ancient place of sacrifice (Figure 11) in Estonian, a small artificial cave with bones. As in Lithuania so here spiritual goods from early European times have been preserved. The national epic Kalewipoeg, as well as old chronicles
● 789 of the earliest German times, give support to this. Of course black magic was practiced as in Finland, though to a slighter degree. Those who could not master it went to the experts across the ocean and to Lapland. A Lapp is enjoined to help the Kalewipoeg "to take the part of wisdom, to travel to the end of the world, to seek the end of the world where the hands of the Ancient Father have tied tight the edges of heaven, attached them tightly to the earth..." The basis of their magic, even if only in memory, was a knowledge of the spiritual power in all worldly matters, of their forces which work constantly and everywhere, of their relationship to man. They knew of and took the spiritual [266] in matter and in the human body when they used emanative magic medicines, when they, as was reported of the year 1221, cut the heart out of the body of a living Danish governor /Vogt/, fried and ate it in order to become the braver and stronger against the Christians. This is a process which is repeated in the total phenomenon of cannibalism and originates from the same spiritual source of common consciousness. Numerous customs are based on this knowledge of the inner connection in the spiritual sphere between men and cosmos. A misfortune which has been mysteriously blown towards one by magic disappears when one
791 walks against the wind. Higher knowledge and thus higher magic powers were possessed by people who at times were able to separate themselves off from the bodily cloak, to become "hamia," to travel as free spirits.

1 [For illustrations, see: Karutz, E1 Europe, cat. 116, p. 19a--Analyst]

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

the Chappel, they offer a Sacrifice of Fruits and Fleſh, for the preſervation of themſelves and their Cattel, for the next Year. The whole is concluded with Feaſting, Drinking, and Quarrelling.

Their Marriage Ceremonies are much of the ſame ſtamp; for, if a Peaſant marries a Laſs out of another Village, he fetches her from thence on Horſeback, ſhe imbracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Braſs Mony, which is given as a Reward to the Perſon who opens the Wicket, through which he paſſes. In their return, beſides a Bag-piper, Two of his neareſt Kinſmen ride before on Horſe-back, with drawn Swords in their Hands, wherewith they ſtrike twice croſſwiſe the Door, thro' which they are to enter the Houſe, where the Marriage is to be Conſummated; and as ſoon as the Bridegroom is ſeated, they fix one of theſe Swords in a Beam over his Head, to prevent Charms, as they ſay; to prevent which, the Bride alſo, as ſhe paſſes along the Road, ſcatters ſmall Pieces of Red Woollen Stuff, eſpecially near the Croſſes, where croſs-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing moſt worth taking notice of among ſo barbarous a Race, is, That after the Bridegroom and Bride are ſet down at Table with the other Gueſts, they don't ſtay with them till the end of the Feaſt, for fear of overcharging themſelves with ſtrong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the beſt Tryal of their mutual Strength for two Hours, they return to the reſt; and ſpend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenneſs, and what with Wearineſs, they drop down upon the Floor, and ſo fall a ſleep together. If the Bride has been able to ſave a little by her Drudgery, ſhe wares upon this ſolemn Occaſion, a Necklace of thin Plates of Silver round the Neck, of the bigneſs of a Crown Piece, and one of the ſame Mettal hanging down on a Chain from the Neck upon her Breaſt, of the bigneſs of a ſmall Wooden Trenchar. For the reſt, their Garments are commonly of home-made courſe Woollen Cloth, the Womens Petti Coats being like Sacks, without any Plears.

Formerly the neglect theſe miſerable Wretches ſhew of their Salvation, was in a great meaſure attributed to the